668 T
the Arumpone and that they are asking that he be replaced by the deposed Arumpone. He tells me that there is much friction and says that the Arumpone dares not sleep in Makassar. This may be the reason for what the Dutch call his laziness.

● 103 In addition to Ceram there is a little island in the bay here called Pombo, Portuguese for "dove."

192 I noted the use of the word "Hindu" to mean pagan.

262 Sago is the big food here, but Gaspersz said
251 that they must have rice at least on Sunday. It seems that sago saved the lives of many here during the Japanese time. Cakes made of sago will keep for years when put in tins.

764 They talked about the Chinese plates being so
778 valuable here. They are needed for adat ceremonies, for example at funerals. Many of these plates, however, were lost during the Japanese time, and the Dutch bought many of these at a high price.

567 The Radja said that plenty of people here are known to be the descendants of slaves although slavery as such was abolished long ago. Such people are called buda' here.

621 There are twelve soa in this kampong but only
614 four kepala soa, because the Radja says they are unwieldy.

In talking about exogamy Gaspersz referred to the fam, and this is evidently a single-name lineage.

162 Of the present eighty-three thousand people
771 on Ambon Island, about half are Mohammedans.

583 I tried to stir up something about a mother's brother's daughter marriage, and got a little spark. They said nowadays they like to marry a cousin as close as possible. I'll follow this

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292 1892. Until about 1860 there were two other
554 marks of distinction shared by members of the
178 radja family. They alone might wear shoes,
565 except that on big feasts like Lebaran commoners could wear them. And in addition, only
[301] radja women could wear gold combs, etc., in
565 their hair knots. When speaking to the radja
554 people address him as upu latu. There are no
576 special titles for other ranks of nobility, but when one is talking to them one must be certain to show the proper respect. The rank hierarchy would be: radja, tuan tanah, imeum, four kepala soa, hatib, modin, the two kinds of guru (school and agama). The kepala dati is not of high rank, and the old radja lineage of Lating has been lost.

198 There is no special language used by a segment of the local population. The names of the
554 ranks in the local language are as follows:
624

radja: upuëlla (big);
tuan tanah: amanupu (upu of negri);
kepala soa: ella manuai (outriggers, that is, the outriggers of the big man radja who is the prau itself);
the radja family: ana bangsai.

825 Note: Tulehu is from tui rehu. The tui is
173 the bird who warns (one hears it all over here).
103 When the ancestors came down from Amantawari seeking a coast site for the negri, the tui bird gave the signal. They called it tui rehu.

565 Except for the radja's family there are no
582 longer any rules about interclass marriages. A man of the radja family may marry a lower woman, but a woman of the radja family may not marry a man of a lower class. Thus all radja women must marry outside the negri, as all radja folk inside

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Father, all uncles:	bapa (with uncles the personal name is added too).
Mother, all aunts:	mama, ibu (with aunts, personal names are added too).
All cousins:	adi (younger), kaka (older).
(Sibling terms same as those for cousins)	
Grandfather:	tete'.
Grandmother:	nene'.
Grandchild:	tjitji.

103 173 801 I asked about the name of Amahusu. He said that it comes from ama-bungsu. This means "father no more." There is a story about a man from Ceram (Saulahu) named Buyeratan, who had three brothers and one sister (again we see the five, and always one sister), but whose father was unknown or dead. He came along by raft to Amahusu, which was then unoccupied. He landed to the south at a rock and then went to the negri lama and lived alone for awhile. Then there was a war with Eri when the Pupella people (then named Sutella) came to the negri lama from Suri. There is a river here still called Air Pupella. Meanwhile Buyeratan had married a woman of Soya. (Why can't I understand these people 197 speaking Malay? I have no trouble with the 124 Tulehu folk. I got this story wrong probably, possibly because the Amahusu folk speak better and more complicated Malay. It may also be because it is their own language, the real Ambonese Malay, which they speak. I read that it is hard for an outsider who knows Sumatran Malay to understand. However, Tulehu folk who use Malay

N

000 married there was a week long feast.

584 The conch shell is used now only to call for
721 the tjakalele, but I saw the kapitan use it in
578 preparations for war. The traditional enemy was Latuhalat (the Amahusu lad says Latuhalat was also the enemy of Eri; Latuhalat is a trade negri, but I can't see why this made it the enemy of so many negri; maybe every negri had more than one enemy; indeed, wars were frequent.

614 The Warela fam has a fish totem. This fish
262 is not eaten by members of that fam. This fish
825 is known as esilesil.

Distances to other places by land from Naku
361 are: Kilang three and one quarter kilometers,
481 Soya four km., Hatalai two and one half km.,
103 Ambon nine km. (they make it in two hours with a load, and the women are especially fast), Latuhalat fifteen km. (over a very hard forest path), Amahusu twelve km., Seri ten km., Hukurila three and one half km., Leihari ten km., Hutamuri thirteen km., Lata twenty km., Eri thirteen km., Rutung eleven km., and Ema two km.

565 There are no descendants of burgers here.

824 I am informed that they used to have a noise
245 taboo in the clove gardens when they were blossom-
178 ing, but this is now no longer observed. They
784 certainly have it elsewhere, for example, they said the harvest of cloves has just ended in Latuhalat and now they can make noise.

136 There is no big game here, that is, pig, deer,
224 etc. This is found only in Hitu. They do hunt kalong and cuscus. I saw one of the latter, a marsupial, in a cage. It is young and is being raised to be killed and eaten later. It has a skunk-like smell. They grow to be three feet
261 long. There is no geophagy here. No pottery is
823 made here.

245 There is not enough sago available in this
438 area, and they must buy sago from the outside.